304 Prichard (1982, p92) states that children's heads were
854 so bandaged as to produce [intentionally?] flattening of the back of the skull. Two types of cradle were used: a flat cradle, apparently of ladder type (Vignati, 1930 a, pp. 73-74), to which the infant was tied, and which could be swung from the roof of the tolde by means of thongs attached to its four corners; a curved wicker cradle (fig. 39) placed, with the child in it, on the horse's haunch behind the mother [551] when she traveled horseback (cf. Vignati, 1930 a, for details). Parents were often known by the name of their child (Musters, 1871, p. 177).

FIGURE 39.—Tehuelche child's cradle for use on horseback. (After de la Vaux, 1905, p. 188.)

852 At the birth of a child, wealthy parents summoned the medicine man, who painted himself white and bled himself in the temple, forearm, or leg with a bodkin; a special tent, the "poetry house," was erected; mares were slaughtered and a feast held; toward evening, a fire was lighted in front of the poetry house, and to the accompaniment of [851 drum and musical bow, the men, wearing ostrich plumes on their 525] heads and a bell-studded strap from shoulder to thigh, danced four at a time (Musters, 1871, p. 178; 1873, pp. 190-202). A horse was killed [855] at the eruption of a child's first teeth (Viedma, 1837 b, p. 79). If a child hurt itself playing, a "poetry house" was erected, mares were slaughtered, and a feast dance were held (Musters, 1873, pp. 202-203).

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a large puma crouched by the extinct ashes of the fire. Just, however, as Asiru was about to fire the revolver which I had lent him, the beast bounded away into the bushes. But as he was convinced that the puma was close at hand waiting for an opportunity to attack, he spent several hours on the watch with his revolver ready. His delight may be imagined when, worn out with want of food and rest, he was relieved by the arrival of the Indian with the mare and a horse for him to ride.

The next day we made a short march up the river valley, the caravan of women and horses, as usual, proceeding along the track, while the men hunted in the adjacent plains. I was fortunate enough in the hunt to kill a guanaco and an ostrich, and duly shared them with Casimiro. The order of march and method of hunting which constitute the daily routine are as follows: the Cacique, who has the ordering of the marching and hunting, comes out of his toldo at daylight, sometimes indeed before, and delivers a loud oration, describing the order of march, the appointed place of hunting, and the general programme; he then exhorts the young men to catch and bring up the horses, and be alert and active in the hunt, enforcing his admonition, by way of a wind up, with a beautiful relation of his own deeds of prowess when he was young. Sometimes the women, while the chief is haranguing, rekindle or blow up the embers of the fire and prepare a slight breakfast, but not invariably. Some cold meat is also occasionally reserved from the evening meal, and placed in a hide bag to be carried with them on the march, to be given to the children when they are hungry. But the general custom for the men is to wait until the day's hunt has supplied fresh meat. When the Cacique's 'oration' —which is very little attended to—is over, the young men and boys lace and bring up the horses, and the women place on their backs the bolster of reeds, tied with hide thongs, mantles, and coloured blankets, which form their saddles; others are strapping their bolas on, or putting their babies

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into wickerwork cradles, or rolling up the skins that form the coverings of the tolderia, and placing them and the poles on the baggage horses; last of all the small breakers, which are carried on the march, are filled with water. The women mount by means of a sling round the horses' necks, and sit astride of their bolster-saddles; their babies—*if* they possess any—and their pet dogs are hoisted up, the babies being stowed in the cradles behind them; then they take their baggage-horses in tow and start off in single file. The men, who generally wait until all are ready, then drive the spare horses for a short distance, and having handed them over to the charge of their wives or daughters, retire to a neighbouring bush, where a fire is kindled, pipes are lighted, and the hunt commenced in the following manner. Two men start off and ride at a gallop round a certain area of country, varying according to the number of the party, lighting fires at intervals to mark their track. After the lapse of a few minutes two others are despatched, and so on until only a few are left with the cacique. These spread themselves out in a crescent, closing in and narrowing the circle on a point where those first started have by this time arrived. The crescent rests on a baseline formed by the slowly-proceeding line of women, children, and baggage-horses. The ostriches and herds of guanaco run from the advancing party, but are checked by the pointsmen, and when the circle is well closed in are attacked with the bolas, two men frequently chasing the same animal from different sides. The dogs also assist in the chase, but the Indians are so quick and expert with the bolas that unless their horses are tired, or they happen to have gambled away their bolas, the dogs are not much called into use. Pumas are very frequently found in the circles, and quickly despatched by a blow on the head from a ball. On one occasion I saw Wáki completely crush, by a single blow, the skull of an unusually large one. The Indian law of division of the game prevents all disputes, and is as follows. The man who kills the ostrich leaves it for

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pin with a broad disc, or a nail, or thorn, according to the 291
wealth or poverty of the wearer; and under this is a loose calico or stuff sacque, extending from the shoulders to the ankle. When travelling the mantle is secured at the waist by a broad belt ornamented with blue beads, and silver or brass studs. The boots worn by the women are similar to those described, with the exception that in their preparation the hair is left on the hide, while it is carefully removed from those of the men. The children are dressed in small mantles, but are more frequently allowed to run about naked up to the age of six or eight; their little boots are made from the skin taken from the fore-legs of the guanaco, softened in the hand. The small children generally remonstrated strongly and effectually against wearing this article of clothing; and whatever the severity of the weather, preferred running about barefoot. The cradles for the babies are 854 ●
formed of strips of wicker-work interlaced with hide thongs, fitted with a cover to keep sun and rain off, and made of a convenient shape to rest on the saddle gear of the mother when on the march. They are ornamented, if the parents are wealthy, with little bells, brass or even silver plates. The women are fond of ornaments, wearing huge earrings 301
of square shape, suspended to small rings passing through 306
the lobe of the ear; also silver or blue bead necklaces. The men also wear these necklaces, and adorn their belts, pipes, knives, sheaths, and horse-gear with silver. Those who can [442]
afford it also indulge in silver spurs and stirrups; most of their ornaments, except the beads, are home made, being beaten out of dollars obtained by commerce in the settlements. Both sexes smear their faces, and occasionally 302
their bodies, with paint, the Indians alleging as the reason for using this cosmetic, that it is a protection against the effect of the winds; and I found from personal experience that it proved a complete preservative from excoriation or chapped skin. It proved equally effective against the sun, which in Hennc peeled my face completely until I resumed

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The
846 child, shortly after birth, is smeared over with damp gypsum.
854 The mothers are able to travel on horseback the same or certainly the subsequent day, with the infant carried in a wicker cradle, and most tenderly cared for by both parents.

421 To every child in its infancy horses and gear are allotted,
858 which are considered thenceforth as the personal property of the boy or girl, and cannot be resumed or disposed of by the parents. No ceremonial attends the naming a child,
553 nor, as far as I could see, is there any fixed time for doing
551 so. The names most commonly used are taken, I think, from places—from the place of birth. Patronymics or hereditary names—except in rare instances, which appeared to be imitations of Spanish usage—are unknown, but nicknames are universal, and parents are frequently known by the name of a child, which usurps the place of their own.

868 The boys soon learn the use of the weapons, and both boys and girls ride almost before they can walk: the sons rarely accompany the father to the chase before ten or twelve years of age, and do not join in fights till they are about
881 sixteen years old, but there is no fixed period and no ceremonial to mark their admission to the state of manhood. The attainment of puberty by the girls is celebrated as
857 described in page 80. From the age of nine or ten they are accustomed to help in household duties and manufactures, and about sixteen are eligible for the married life, though they often remain for several years spinsters. Marriages
581 are always those of inclination, and if the damsel does not like the suitor for her hand, her parents never force her to comply with their wishes, although the match may be an advantageous one.

583 The usual custom is for the bridegroom, after he has
585 secured the consent of his damsel, to send either a brother or an intimate friend to the parents, offering so many mares, horses, or silver ornaments for the bride. If the parents consider the match desirable, as soon after as circumstances will permit, the bridegroom, dressed in his best, and mounted

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484 justice to one of these moving scenes. Not only the skin roofs of their wigwams, but the stakes and poles which constitute the frames, are carried along with them. Their furniture gives them little trouble, seldom consisting of more than the skins on which they sleep, an ox-horn tinder-box, a few sticks for roasting meat, and a leathern water-bucket. Tents and furniture are all packed together on
●854 their horses' backs. The pappooses in travelling are lashed
484 to a kind of wooden sledge, rounded at the ends like sleigh-runners, and crossed with narrow slats, that bind the parts strongly together. The little brats are bound upon these machines, which are so shaped that their heads and feet are much below the general level of their bodies,—a very uncomfortable position for the youngsters, if they have as much sensibility to pain as other children, of which I incline to doubt, as they are inured from birth to almost every species of hardship. The sledge, with its living burden, is thrown across the horse's back, and made fast to the load. The mother mounts to the top of the pack, resting her feet on the horse's neck, and armed with a cudgel, with which she vigorously belabors the beast, right and left. The pappooses, not liking the quarters assigned to them, set up a general squalling. Mothers and maiden aunts join in full chorus, drawling out, at the top of their voices, "Hõrī! mutty, mutty! Hõrī! mutty, mutty!" without the least change, to the thousandth repetition.
484 All these arrangements are made with remarkable celerity —in thirty minutes not a tent is left standing, but the whole tribe, their tenements and chattels, wives and brats, are all packed upon horses, and the motley cavalcade moves off like an army of beggars on horseback.

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The marriage ceremony, once the woman's price has been fixed 585
and paid, is limited to the father's taking her to the groom's tent, unless she herself goes off to the groom unattended, a thing which is not at all reprehensible. The groom then has a mare or two slaughtered, according to his means, and invites the bride's and his own male and female relatives and friends to eat the meat which, once done, the marriage ceremony is over.

Both the men and the women are very loving and devoted to their 854
children, whom, as soon as they are born, they bind about with many soft and pliable leather bands which they have in readiness. The babies are bound for over a month to a board made of many small sticks which are tied together and covered with hide. The Indians say that they grow up [142
straight in this way, and the fact is that both the men and the women are 516
all very straight and well built, and none are ever seen whose shoulders are hunched. Once the babies are taken out of their bindings the mothers usually carry them about with them on their backs, the baby's head issuing from the same opening in the garment as the mother's. When on the march they make a sort of cradle out of hide and sticks, rounded over and sealed on all sides except for openings for the head and feet, which they line and embellish with flannel, cloth or anything they may have, and ornament with beads, bells, etc., as they may be able to, and they secure them on the horse's rump behind the mother. Children are never seen to weep amongst these people, unless they receive a blow or fall.

Their religion is limited to a sort of belief in two powers, one 776
benign, which has jurisdiction only over the heavens and is independent 778
from and without power on the earth and its inhabitants, of whom they [771]
take little notice; the other power is both benign and stern, and governs the earth, directing, chastening and rewarding its inhabitants. This power they worship in any guise in which they may represent it, or in the shape of some object found on the beach washed up from a shipwreck, such as masks from a ship's prow or fashion pieces from the stern, these being the preferred representations for their worship since they suppose them to have appeared by enchantment. This deity is called the Camalasque, which can be rendered as "powerful and valiant" [75]. Each person who has one of the figures defends it and believes that his is the true deity and those belonging to other Indians are false ones; yet disputes never flare up or get out of hand because they feel that the deity will itself bring down vengeance upon those who offend it. They believe that sickness and death are the [753
god's retribution, unless they occur in old age, in which case they are 76]
attributed to natural causes. These images are kept in the tents, completely wrapped up in skins, woolen cloth, flannel or linen, as each is [756]